

THE
4
FOREIGN MISSIONARY,

OF THE
PRESBYTERIAN CHURCH.

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THE FOREIGN MISSIONARY,

CONTAINING

Particular Accounts of the Foreign Missions of the Presbyterian
Church, and selected Articles from the Missionary
Publications of other Protestant Churches.

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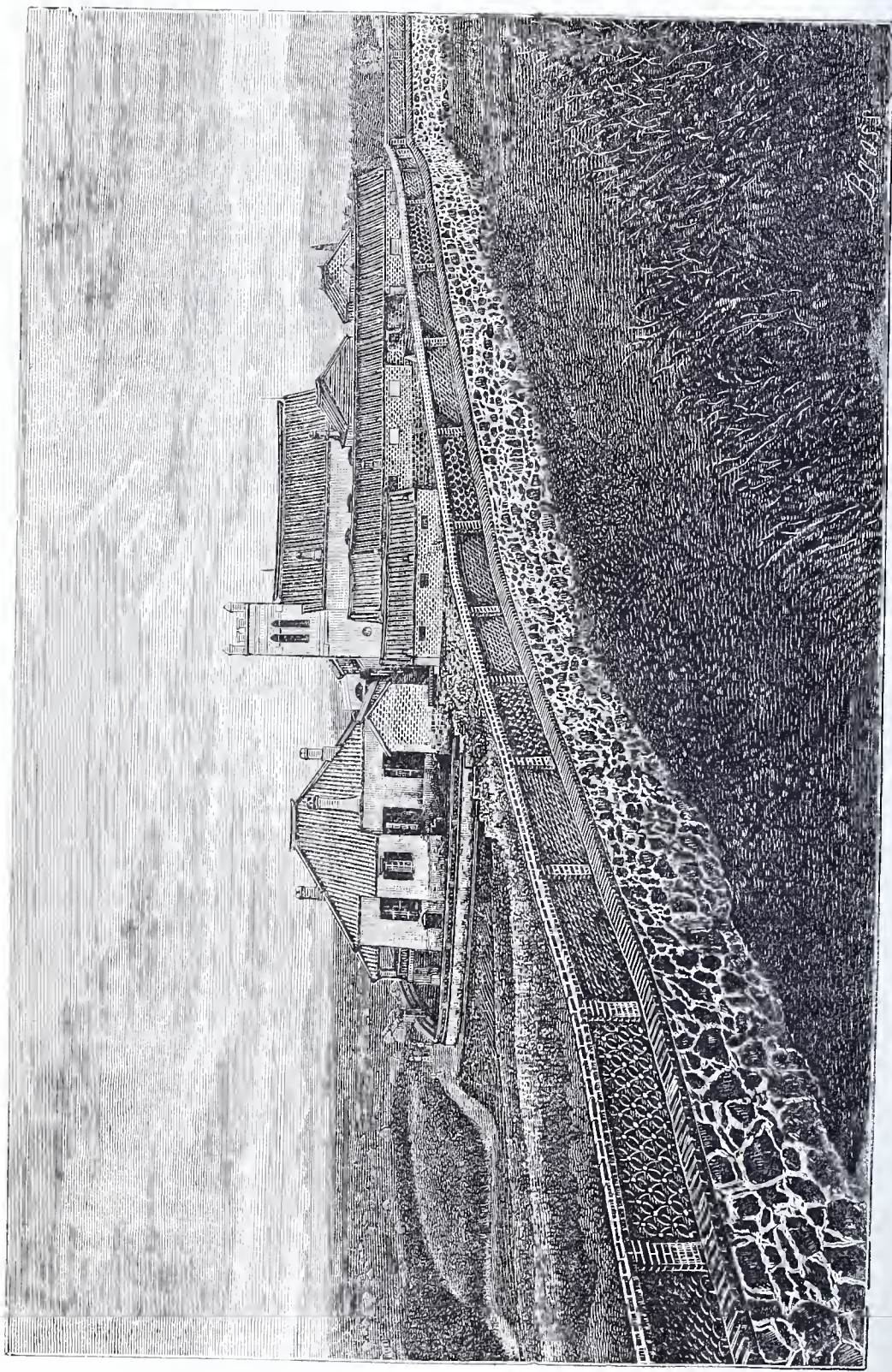
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MISSION PREMISES AND CHAPEL AT CHEFOO, CHINA.

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MISSION PREMISES AND CHAPEL AT CHEFOO, CHINA.

IN the year 1862 Chefoo was occupied by Dr. M'Cartee as one of the stations of the Board. This port was the commercial centre for the eastern portion of the province of Shantung. At that time Chefoo, called also Yentai, was much smaller in size than at present. It was inhabited by merchants and traders without their families, and was proverbially immoral, so that some of the missionaries writing at that time said that no respectable Chinese woman would go there to reside. Since that time the population has largely increased, perhaps five or six fold. Commerce with the interior is carried on chiefly by way of Chefoo, owing to its fine harbor. Rev. H. Corbett settled at this point in 1864, and labored here and in the surrounding region with much encouragement. The present staff of laborers are Rev. J. L. Nevius and his wife, and Miss Downing. Mr. Corbett is at present on a visit to this country; a church has been organized, and over it a native pastor has been ordained; an industrial school, under the care of Mrs. Nevius, is exerting a good influence upon the women. The girls' school, also under her supervision, is reaching a number with the truth. In the boarding school of Miss Downing are some twenty girls who are brought constantly in contact with the Bible and its teachings. The same is true of the boys' boarding school. A beginning of a great work has been made; the seed is constantly sown, and the first-fruits of the coming harvest have been gathered. Chefoo is the centre of an important field, in which several churches have already been organized, and into which hundreds have been gathered.

The engraving gives a view of the chapel. The low buildings seen on the side of it are the girls' school and dormitories, and in front the house occupied by Miss Downing, etc. A portion of the front of Mr. Corbett's house is visible on the other side of the church building, while the house occupied by Dr. Nevius is beyond, but not seen in the picture. The village of Yentai is on the plain below, with the harbor and the Shantung promontory in the distance. The Mission premises stand upon an eminence, from which is a very fine and extensive view. The hills that lie in the background rise to the height of a thousand feet, on which is a wall for defense, but which would have no power to keep out an enemy.

REASONS WHY OUR FEEBLER CHURCHES AS WELL AS THE LARGER SHOULD CONTRIBUTE TO THE CAUSE OF FOREIGN MISSIONS.

(1.) It has the warrant of God's inspired Word. Our Saviour approved the widow who gave her mite—ruinously, men would say, thus showing that it is safe to trust Him in the discharge of one's duty. Paul speaking by the Spirit, commended the poor Macedonians whose “deep poverty abounded unto the riches of their liberality.” Everywhere in His word God has taught us that all should communicate according as each has been prospered. “Every-one of you,” was Paul's rule applied to the Corinthian Churches.

(2.) The history of modern missions has illustrated the fact that the humble efforts of the poor may move the world. The Moravian Church is as signally distinguished for its poverty, as for its grand missionary spirit and success. We are informed by the most credible records of their work, that when their foreign mission efforts began, “they only numbered about six hundred members, and those mostly of a poor and persecuted class;” and yet in ten years, they had sent Missionaries to Greenland, to Lapland, to the Indians of South Carolina, to St. Thomas, to St. Croix, to Guinea, to Berbice, to Surinam, to the Island of Ceylon. It is true that these missions were conducted on the most simple and economical plan; but in any case what a rebuke do these high examples administer to the worldly and selfish spirit which so cramps and paralyzes the mission work in our time.

The poverty of the poorest congregations which excuse themselves now is wealth itself compared with the average means of the earlier Moravians.

(3.) We owe much to others whose self-denial gave us our goodly heritage. Our Christian privileges have cost great sacrifice, not only to missionaries who subdued the wildness of our country at the first, but to those further back who, through the blood of battles and fires of martyrdom, wrought out our religious freedom. It were a shame for the Church or any portion of the Church of this 19th century to settle down into that narrow spirit which cares merely for its own.

In our early history an English Society, formed for the propagation of the Gospel in North America, supported missions in Massachusetts, and a Scotch Society maintained Rev. David Brainerd, who preached first near Albany and afterward in New Jersey. The chief design of these early missions was to reach the Indians, but in most cases the men employed also served as Home Missionaries among the whites, and in several instances Indian missions resulted in an exclusive work among the whites. In many of our older States communities now wealthy, and favored with the institutions of the Gospel, owe their chief blessings to the beginnings of mission work which were supported by the humble gifts of earnest Christians in Europe and in this country. The hundreds of our feeble churches have themselves received mission funds, *some of which were given by very poor people. The widow's mite, and the gifts of poor,*

struggling needle-women, have helped to give the Gospel to farmers who have comfortable homes, and some of whom have large farms. With what emphasis, then, should our Saviour's words, "Freely have ye received, freely give," resound in the ears of every congregation that has ever received the help of the church.

(4.) Poverty is, after all, only relative. Nothing that is ever seen in this favored country can equal even the average want and squalor of such lands as China, India, and Africa.

It is a first principle of our Christianity that each shall help his neighbor who has still greater need. And this principle is being inculcated even in heathen lands. The Sandwich Island churches, though they still receive help from the American Board, are out of their deep poverty—such poverty as never appears among us—sustaining a vigorous foreign work in the "regions (Islands) beyond." A careful estimate shows that if the Presbyterian Church were to send out as many missionaries in proportion to membership as the churches of the Sandwich Islands, our number would be nearly 2,000 instead of 130. And this without taking into account the difference in wealth.

In other fields also this principle is urged on the converted heathen. One of the mission churches in Canton wholly supports a native preacher at a distant out-station..

The history of our own Foreign Mission Boards puts to shame the selfish notion that the smaller and poorer churches owe no duty to the heathen. The American Board sprang into existence among people of humble homes and frugal life, and the glorious missionary spirit of fifty years ago was fanned to a flame inside church buildings which were fireless in Winter, without cushions on the seats, and seldom graced with the luxury of an organ. Men who husbanded small farms on the flinty hills of New Hampshire and Vermont, and women who spun wool and flax for Christ's cause, gave nobly to send the Gospel to the heathen, and little churches through New York, Michigan, and Ohio, though themselves receiving aid from the Home Mission Society, joined in the common cause. The luxury of the wealthy in that day scarcely equalled the supposed necessities of the poor in our times. As in New England, so in Western Pennsylvania, where the foundations of the Presbyterian Board were laid, the small churches, though most of them poor, joined with zeal in the work of carrying the Gospel to the heathen. Indeed, it would probably be found that the very best missionary work that is ever done by a Christian denomination is that which belongs to the period of its early struggles. And this is true, emphatically, of the individual church. If from the first it starts out with a broad, warm, and vital spirit, fulfilling the Master's great command as it is able, its immediate fruits are precious and its success is sure.

(5.) On the other hand, the inculcation of a selfish spirit in an infant church, a resolve to contribute only to those sources from which it expects to draw again, is ruinous. That is not benevolence; *it is trade*. And those divine words, "What thank have ye?" should be sufficient to awaken it to a sense

of its moral and spiritual danger. Moreover, this spirit is contagious. It does not confine itself to churches which withhold from "the regions beyond" till they become self-sustaining. The same principle would lead our city churches to say, Why shall we send the Gospel to China, or even to Kansas, when we cannot begin to supply the wants of our own city?

It would lead Presbyteries to withhold their contributions from the Home Treasuries at New York, until they should first supply all needy churches within their bounds. It would prompt churches which are building, or are involved in debt, to sweep the whole range of their benevolence into the liquidation of home claims. Cases are not wanting in which strong churches have applied money contributed for Home and Foreign Missions, to the payment of the pastor's salary. The same spirit would utterly destroy all benevolence in our Sabbath-school, for what school is self-sustaining? Why give pennies to Home and Foreign Missions, when dollars must be asked from the church to sustain the school? And why should any child be taught to give while wholly dependent on his parents? The Church as a whole is the parent of her infant congregations, and while she trains them just as a Christian child is trained to an early self-reliance and self-support, she also feels that they, like other children, must learn benevolence early, if at all. And so the General Assembly has enjoined upon all the feeble congregations to contribute for Christ's cause, even though knowing that they must receive, perhaps, even more than they give.

(7.) Many Christian men and women in churches which receive aid, will never help to send the Gospel if they wait till their own church is self-sustaining.

There are congregations in the East and Central West which have received help for thirty years. If others are to have the same history, *the present generation of the heathen will perish before they will be ready to join in their relief*. All proper efforts should be made to stimulate the more promising churches to self-support. The stimulus should be applied on the side of their worldliness, not against their benevolence. But it is fair to suppose that a large per cent. of our feeble folds will need help for some years. Situated, as many of them are, in small towns where several denominations contend for a scanty population, their growth must be slow. The period of their dependency will be too long to wait for their first response to the Master's great command.

F. F. E.

PUNDIT MOHUN LAL.

THE following account of Pundit Mohun Lal, written by himself to the Second Church of Middletown, N. Y., will be read with interest by our readers, as showing the way in which the Lord led him to a knowledge of Himself:

"In what month or day of the month I know not, but during the year 1824 of the Christian Era I was born in the Kingdom of Oude, from whence, when I had reached the age of four years, my parents removed to the city of Fut-

tehghurh, which had then become British territory, and engaged in business. At the age of eight years I began my course of study in those things which are necessary for a Brahmin—such as reading and writing, the art of preparing horoscopes, determining auspicious and inauspicious days, the rites of worship proper for those of my caste, etc. In these studies I continued for four years.

“In the year 1835 there came to be stationed in Futtehghurh, as part of the garrison, the 34th regiment of Bengal native infantry, connected with which was an English officer named Wheeler, afterwards well-known as ‘the pious Captain Wheeler.’ As he was in search of an intelligent lad, I was presented to him, and was immediately engaged to teach a small school in his house, composed chiefly of the children connected with the regiment. And I used to accompany Captain Wheeler when he went to the Bazaar to preach [this was just before the occupation of Futtehghurh as a mission station by our Board], and also to read to the servants of the house every evening when Captain Wheeler gathered them together for prayer.

“For two years I remained thus employed, after which Captain Wheeler’s regiment left Futtehghurh, and I returned, for a time, to my father’s house and continued my studies.

“In 1839 the Rev. Messrs. Wilson and Scott came to Futtehghurh. I showed them the certificate which I had received from Captain Wheeler, and was employed by them as a teacher of the orphan children under charge of the mission, and I was always obliged to be present at the daily prayers that preceded opening of the school. But my heart at that time was so dark and sinful that I had no true understanding of the Christian religion. I was like those Pharisees, the account of whom was given by our Saviour, as written in Matthew xxiii. 1–7, and 25–28. I remained in the mission thus engaged for two and a half years, and at the end of that time I gave up my situation, and received a certificate of good character from the missionaries.

“In the year 1842 I obtained government service, and was appointed a peon in the Judges’ Court of Futtehghurh. Here I was almost submerged in the current of worldliness, and surrounded by many temptations which it is not necessary here to specify. Outwardly I was well-behaved and upright, so that all were pleased with me, and gave me credit for a character of purity and excellence. But inwardly I was full of sin and unholy. The state of my heart was that described in Matt. xv. 1–20.

“In 1854 I became a subordinate officer of the mounted police, and it was my duty to ride up and down the main road passing through the district of Futtehghurh, to see that the road was kept in order and that travelers were not molested. For some time I lived as I have above described, careless of my soul and concerned only in the affairs of the world. But one evening, when I was going my usual rounds, the thought came upon me with great force, ‘When you are called to stand before God, what answer will you give, and what excuse for your sins and for this evil heart?’ I felt that it was my duty

to think of God. It had been my constant practice to bathe in the Ganges for my spiritual cleansing, and to worship daily the stone of Mahadev (the Ling-worship which predominates in North India), and to repeat the name of Rama and other deities. But in these religious observances I found no peace, nor was my heart purified from sin. These thoughts continued to visit me, and in the year 1856 I began to reflect that twenty years had now passed since I had been used to teach the children in Captain Wheeler's house, and tell them of Jesus Christ, who was born of the Virgin, and was nailed to the cross as a sacrifice for the sin of the world—the sinless Incarnation, for whose coming the Hindoo people are looking, according to the teaching of their ancient scriptures, that in the end of the world such an incarnation will appear.

“Thinking of these things, I began to offer prayer to God in the name of Jesus Christ, ‘O God, Invisible, Supreme, I, a sinful man, bemired in the miry clay of my own ill-deeds, beseech Thee of Thy mercy to save me from my sin and show me Thy way of truth, that I may walk therein and find Thee.’ And as I went to the Ganges to bathe, I used to pray, on my way to the stream I thought sacred, ‘O Lord Jesus Christ, Friend and Saviour of sinners, I cry to Thee! Open to me, a sinner, the great mystery of truth, that I may find Thee and worship Thee, who upon the cross didst give Thyself for sinners, and on the third day arose from the dead, and art seated at the right hand of God. Hear, O Lord, my prayer, that when Thou shalt come again I may be with Thee in Thy glory!’

“When I thus prayed to God through Christ, my heart was filled with tender feelings, so that often my eyes were suffused with tears. I began greatly to long after holiness, and to hate every evil way. Such was the answer to my prayers. The word of our Lord was fulfilled in me which is written in Matt. vii. 7, and John xvi. 13, 14. My heart was changed by the holy spirit of God. I became a new man in Christ Jesus. The Comforter was given to testify in my heart of Christ, and to lead me in the way of holiness. John xv. 26 and xvii. 17.

“It was now the beginning of the dreadful year after the mutiny of 1857, when the idolatrous Hindoos and unbelieving Mohammedans united against their rulers, attacked the Christians with the greatest violence and brutality, and sought to kill all who fell into their hands. This storm of rebellion was raised because it was thought the British Government intended to force the people to accept the Christian faith, and for this purpose had resolved to pollute their food, and thus destroy their ceremonial purity.

“The mutineers gathered in bands here and there, and, roaming the country, put everything into confusion and unsettled the whole land. There was no law, no security. All Christians, whether Indian or European, were obliged to flee. Those who escaped from their homes were hiding themselves here and there to save their lives. The sufferings of that time cannot be adequately written, and the fate of those who died seems more endurable than that of some who were in fear of death for weeks and months, hidden in the

jungles, fed by stealth. How wonderfully were our Saviour's words fulfilled, as written in Matt. x. 16-22, and xiv. 9-14, Luke xxi. 12-14, and John xvi. 1-4.

"At that time I undertook to read the whole New Testament, which had been given me by Captain Wheeler so long before. My older brother urged me, with the greatest kindness, not to read it at that time, but rather to burn it, lest some of the mutineers, hearing of my reading Christian books, should seize and put me to death. I replied, 'I cannot do so. I cannot desert my Saviour or cease to read His word.' In consequence of the troubles of the time, our whole family now left Futtehgurh, and removed to a village in the country, where, in retirement and leisure, I read the book of the New Testament from beginning to end, with prayer, and an earnest desire to know and follow the light.

"In the beginning of January, 1858, on a Sabbath day, the British authority was re-established in Futtehgurh. As the army entered the city from one side, the mutineers fled from the other. I at once appeared at my post, ready to attend upon my duties as before. I received from my superior officer full pay for the months during which the mutiny had lasted, and was put again in the mounted police, but now as an upper officer. Several other members of our family were also appointed in the same service.

"At this time the Rev. Messrs. Scott and Fullerton came to re-establish the mission in Futtehgurh. I called upon them, and told them the state of my mind, as well as my history during the period of the mutiny. They told me to attend the church services in the mission church every Sabbath, and for that purpose gave me a hymn-book. So, for three years I remained in regular attendance upon the services of God's worship every Sabbath morning and evening.

"Mr. Scott then said to me, 'You should now make full profession of your faith, and unite yourself to the Church of Christ.' For some time I raised many objections, and was unwilling to take this step. Then I resolved that I would no longer hesitate to obey the command of Christ as written in Mark xvi. 15, 16, and I made known my intention to be baptized. My parents, my brothers, the relatives of our family, and many persons of consequence in Futtehgurh who were our friends, came to dissuade me from this step. They asked me what I wanted, that I should thus separate myself from all my relatives and friends. I replied, 'I seek the salvation of my soul, which can only be through the blood of Jesus Christ, and I must follow Him.' And here again was fulfilled the word of the Lord, which is written in John x. 28.

"Accordingly, on the 24th of October, 1860, I was baptized by Mr. Scott on the open parade-ground of Futtehgurh, in the presence of a large number of people who were gathered together to witness the baptism. I was thus received into the fellowship of the Christian Church, and soon the desire came into my heart that I might leave the government service and become a preacher of the Gospel of the Lord Jesus Christ. On the 20th of May, 1862,

I resigned my position. The magistrate under whom I served said much to induce me to remain under him, but I persevered in my intention. My resignation was accepted, and I became a catechist and preacher of the Gospel in connection with the mission.

“It remains to say that on the 23d of April, 1874, I was examined by the Presbytery of Furrukhabad for three days, and being judged worthy of ordination to the Christian ministry, I was ordained and installed as pastor of the church in Furrukhabad city, where I am now residing. It is my hope and prayer that the blessing of God may be ever with me in this great and responsible work.”

MONTHLY CONCERT.

PAPAL EUROPE.

WE present this month the state of Romanism in Continental Europe. A beginning has been made to give the people a purer gospel than what Rome has furnished. The efforts put forth have been desultory, and without as yet yielding much fruit. The extract here given, which embodies what has been attempted in the past by churches and societies, for the redemption of this part of the Papal world, is from the pen of one of the Secretaries of the Wesleyan Missionary Society (England), who has published a valuable resumé of missionary operations throughout the world.

As a Church we have not sent our own laborers to this field, but have employed such funds as have been given for this purpose to aid different Evangelical Societies in sustaining their laborers in France, Belgium, Switzerland, and Italy. This is both a good and an economical way of advancing this department of labor. All sums given, go direct to the organizations selected by the Board without any reduction for administration. Some of these Societies are greatly in need of funds. The Waldenses look to our Board for help in their work. Will not those who are willing to assist this noble and witness-bearing Church, or any other of the Evangelical Societies in the countries named, remit the sums to our Treasurer, and he will forward the amount to the executive officers of these organizations.

1. The second half of the present century will, in after years, be referred to as the period in which the great reaction against Ultramontane views commenced in Roman Catholic Europe, and in which also Protestant ideas began to be largely and systematically re-introduced into Romanist Italy and Spain, after they had been carefully excluded for more than three hundred years. But as the earnest Christian looks upon nominal, unevangelical Protestantism as a system equally injurious with Romanism to the spiritual interests of mankind, it will also be recorded that attempts were at the same time made to influence the lukewarm Protestantism of Scandinavia and Germany, by agents of the Evangelical Churches of Great Britain and America. On the Continent,

mere orthodoxy had, since the Peace of Westphalia, 1648, usurped the place of vital Christianity; and in spite of the Pietist Revival in the seventeenth century, German Protestantism had, to a great extent, lost its evangelical character under the blighting influence of the Anti-Evangelical or neological teachings prevalent in the State churches. However undesirable foreign interference may be, it seemed natural that Protestant England and America, under these circumstances, were prompted to endeavor to revive orthodox and spiritual religion in Germany, especially when pressed by numerous applications from returned emigrants and their friends, who had received spiritual light in England and America. As, for the most part, the agents employed are natives of the same countries in which the work is carried on, it can scarcely be regarded as a foreign movement. Probably many faithful members of the communions in question may have doubted the necessity and desirableness of this interference. But the success and beneficial results of the new influences brought to bear upon the religious indifference of Scandinavia and Germany are, we think, a sufficient justification for the action taken by the foreign Societies. The results of their labors will be beneficially felt in the contest with Rome, and in the probable disestablishment of the Protestant and Romish Churches, which is likely to be one important result of the "war to the knife" between the German States and the Popish Bishops in Germany. In the present imperfect state of the Christian Church, the friendly rivalry of the various denominations seems necessary to the maintenance of the zeal, enterprise, and purity of all Christian Churches; and we must try to say with St. Paul, "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (Phil. i. 18.)

2. The zeal of the Methodist minister, Toase, led him, during the French war, to labor among the French prisoners at Chatham and elsewhere. This was followed, after the Peace of 1815, by the commencement of a French mission in Normandy, Paris, etc., the object of which was, the revival of French Protestantism, to which the labors of its ministers contributed. In 1852 this mission became a distinct, independent organization. The missions of the English Baptists in Europe are found in France, Norway, and Italy. The American churches are well prepared to send laborers to Scandinavia and Germany, from the fact that from the flow of emigration from the Continent of Europe to America, they possess a large number of pious and educated Germans, Norwegians, Danes, and Swedes, fitted by their knowledge of the languages needed to preach the Gospel to their countrymen. Of this advantage the American Baptists and the American Episcopal Methodists have largely availed themselves. The Wesleyan Missions in Germany, commenced by the German, Müller, in 1830, and the labors of the missionary George Scott in Stockholm, (1830-1841,) were the forerunners of these new successful missionary enterprises in Teutonic Europe.

3. The Evangelistic efforts of the Haldanes and Malans in France and

Switzerland are almost forgotten in the rush of zealous churches to grapple with Popery in its strongholds, Italy and Spain. Besides largely supporting the ancient Waldensian church of Piedmont in Italy, and the so-called "Free Christian Church of Italy," many of the leading churches in England and America are establishing independent missions in Italy. Of these the Wesleyan mission is the largest and best organized. In Spain there is already a body which calls itself somewhat presumptuously, "The Spanish Christian Church," and which in its inexperience is meditating a new Spanish translation of the Bible! A fact which excites some misgivings as to the wisdom of its leaders. "The Edinburgh Spanish Evangelization Society" has done a great work in Spain. The Irish Presbyterian, the United Presbyterian, the Evangelical Continental Society, the American Baptist Missionary Union, and the Wesleyan Methodists, have their separate missions in Spain. It is but just to the Wesleyan Missionary Society to remark, that since 1806 the efforts of its agents in Gibraltar have been unremitting in furthering the introduction of the Scriptures and other religious books into Spain, and that it has spent large sums of money in attempting to plant the Gospel in Cadiz and other large towns under most trying circumstances. Last of all, the American Board of Foreign Missions has sent out two missionaries,—one for Barcelona, and the other for Santander, as "two points" from which "it will be easy to reach about half the population of Spain!" It is pleasant to notice the faith and hope of a Society which has so long labored in the mission field, with so much credit to its managers, and with so much benefit to the cause of Christ. The great danger at present to all the Continental missions is, lest the zeal of the Protestant churches should lead them to place an English or American pastorate over the infant churches, and, by supporting these agents, accustom these churches to depend upon the charity of foreigners, instead of stimulating them to self-organization and self-support. The experience of the older missionary societies has convinced them of the necessity of distinguishing between the work of the Missionary Evangelist, the messenger of a foreign church, and supported by it, and that of the native pastor, whose support should be derived from his own people.

4. In Italy and Spain the policy of the present "liberal" governments is to tolerate and even encourage freedom of religious thought and action; not so much from principle as from hatred to priestly power and Papal assumptions. There is little religious earnestness in the population whether of Italy or Spain. The "liberal" politicians depend upon the growing religious indifference of the people as the main check to priestly supremacy. They forget that Satan does not "cast out Satan," and that the tree of liberty planted by an infidel liberalism is not "the tree, the leaves of which are for the healing of the nation." Experience proves the impotence of mere secular teaching or political organization, when opposed to the insidious continued aggressive action of the Romish Church. Antichrist laughs at the maneuverings of worldly statesmen, and scorns the exorcism of the men of mere literature and

science. "Jesus I know, and Paul I know ; but who are ye ?" There is no safety for Italian liberty, or for Italian protestantism, except in "No peace with Rome !"

5. The contest in Germany between the Imperial Government and the Ultramontanists must convince all Governments of the uselessness of the Syncretism acted upon of late years by latitudinarian Protestant and Romanist statesmen. To patronize and support truth and error as equally useful for State purposes, is already found to be a great mistake. If, however, the result of the contest be the full establishment of freedom of religious action on the Continent of Europe, there will be a large field for the labors of judicious and zealous preachers of vital Christianity, not only in Prussian Germany, but also among both the Roman Catholic and Protestant communions inhabiting Austrian Germany and Hungary.

STATISTICS.

The GERMAN EMPIRE (all Germany, not Austria,) has a population of 40,409,998, of which 25,581,709 are Protestant ; 14,867,091 are Roman Catholic ; 512,171 are Jews, and 97,593 of various Churches.

The AUSTRIAN EMPIRE which comprises Austria proper and its dependencies, has a population of 35,900,000, of which 23,940,000 are Roman Catholics ; 4,000,000 are Greek Catholics ; the Protestants number about 3,600,000, and are found chiefly in Hungary, Bohemia, and Galicia. The Wesleyans of England, and the American Methodist Church are laboring in Germany ; the American Board, the Free Church of Scotland, and the United Presbyterian Church of Scotland are laboring in Bohemia and Hungary.

The population of FRANCE, according to the census of 1872, is 36,102,931 ; of this number about 1,000,000 are Protestants, 45,000 Jews, and the remainder are nominal or real adherents of Rome. The Wesleyans, American Baptists, and others have missions in this country.

ITALY is almost wholly a Roman Catholic country ; of its population, numbering about 27,000,000, there are only about 33,000 Protestants, 30,000 Jews, and 2,000 belonging to the Greek Church. The Waldensian Church has about 22,000 adherents. It has become an aggressive body, and has the best corps of laborers in the country. The Free Christian Church of Italy has about 1,200 members, and the Wesleyan Missionary Society nearly 1,000. Other denominations have entered into this country, but have as yet made little impression upon the people. One of the best methods is, as we have said before, to work through the Waldensian Church, which has the agents, but cannot in its deep poverty command the means for their support. As a Church we should do more through this channel.

The population of SPAIN is 15,807,753, all professedly Roman Catholics, except about 60,000 Protestants, Jews, etc. The Spanish Christian Church has four Presbyteries, with some 6,000 adherents. The United Presbyterian Church of Scotland, the Wesleyans of England, the American Board, and other Missionary organizations have been at work for a few years. The

present dynasty has interfered with Protestant Evangelistic efforts. It may arrest them for a time, but it cannot destroy what has been accomplished. The Truth alone can regenerate Spain, but when it shall have free course is unknown. It may be near.

The population of PORTUGAL is, like Spain, thoroughly Romish, and numbers 4,000,000; but little has been attempted by Protestants for its evangelization.

WORK AMONG THE WOMEN IN SHANTUNG.

BY MRS. C. W. MATEER.

SA KO is one of the churches of which Mr. Yuen has lately been made pastor. The other is Loo Kca Kew. They are six miles apart, and the nearest one, Sa Ko, seven miles from his home. Mrs. Yuen cannot live anywhere away from her old home, no matter to what inconvenience it puts her husband, or to what extent it interferes with his usefulness. But she is not a Christian. She has believed in Christianity ever since it reformed her husband, and now that she has ceased to worship idols and to work on Sundays, she cannot see what more can be required of her. Mr. Yuen walks to Sa Ko on Saturday afternoons; on Sunday mornings, after breakfast, he walks to Loo Kea Kew, preaches, and walks back before dinner. After dinner he preaches in Sa Ko, and returns home the next morning. Sometimes, if he has been interrupted much during the week, he does not get off till Sunday morning, when he has a walk of thirteen miles before his first sermon. He is humble and diligent, prepares with great care, and preaches with earnestness. May the Lord long spare him to the church in this Province. From Sa Ko, I visited a number of the neighboring villages. To one place, the home of two school-boys, and of one Christian woman, Mrs. Le, I went very reluctantly, because I had made a very tiresome and fruitless visit there two years ago. I went simply because I could find no sufficient excuse for not going. To my glad surprise, I met a number of interesting women, one especially, who alone was worth going the six miles to see. She is a religionist, a Buddhist of the most zealous sort. She abstains always from all animal food, and from everything she suspects may be defiled with it. She devotes the first and fifteenth of each moon to still more rigid fasting, repeating prayers, burning incense in the temples, and doing meritorious works. She said to Mrs. Le and me, "I know about your doctrine. You follow that religion and I follow this, but we don't differ much." We answered, "Yes, you may say that we don't differ much, for we agree that we are sinners, and must be justified by righteousness. But you go about to work out your own righteousness after the devices of men; we trust in the finished and perfect righteousness of Jesus, and that makes all the difference in the world." We explained to her why her good works could never justify her, set forth as clearly as possible the atonement made by Christ for sinners, and urged her to trust in Him. Said she, "It is good, very good, only I fear my prayers won't

move Him." We repeated to her the promises : " Ask and ye shall receive ; " " Him that cometh unto me, I will in no wise cast out," and many others. I was obliged to hurry off abruptly, as it was already so late ; we did not reach Sa Ko till after dark. I left her still saying, " Only I fear my prayers won't move Him," and Mrs. Le assuring her that He pledged to save every soul that calls upon Him. I have never before met so intelligent a Chinese woman except those who have been enlightened by Christianity.

I had very comfortable quarters at Sa Ko, in the " church parlor." It is a clean little room about seven by fourteen feet, with three mud-plastered walls and one pointed brick one, paper ceiling, neither smoked black nor hung with cobwebs, clay floor, and the unusual luxury of a window in each end which afforded thorough ventilation. Under one window was a kang, and beside it a table, which I was glad to see. Heretofore I had to sit Turk-fashion on my kang to eat, and my knee had been my only writing-desk. This " parlor " opens into the chapel, a similar room, perhaps three times as large. It is lighted by three large paper windows, and at night by a tallow-candle and a chandelier. The latter consists of a half-pint clay cup with four short spouts, in each of which is laid a twist of cotton, and the cup filled with bean oil. There is a wooden chair and table for the preacher, and five-inch wide benches for the congregation. This is rather the finest of our country churches. I dare say no church ever felt more hearty satisfaction in its house of worship, than does this little band of Christians in Sa Ko. Out of their abounding poverty did they build this house for the Lord.

A heavy rain interfered with my plans, so I was only able to spend one day at Loo Kea Kew. All the Christian women and some others came to see me, and I spent a happy day with them. The Christians here have been much persecuted, but are now enjoying comparative peace.

Mrs. Chang, one of the Sa Ko Christians, went with me to Le Koo Tswang, thirty miles northward. It was a long donkey-ride for one day, and we divided it by stopping a night at an inn, in Gas Wang San. My husband and I stopped a night there five and a half years ago, and I spent the evening with the innkeeper's family. The next Spring two ladies stopped there and had another conversation with them, and they seemed much interested. During all these five years we have never heard anything about them, so I was anxious to stop there again. I waited a long time, hoping they would invite me into their apartments, but they did not do so. After supper I asked for Mrs. Chang and myself the privilege of going. They received us most cordially, and I found they had been peeping in at my window trying to find out if I was one of the persons who had been there before, and wondering if they might venture to invite me to spend the evening with them. Although it was raining they sent for some of their friends whom we had seen before, and they came and spent all the evening. They had not forgotten what they heard so long ago, but said they had prayed to the true God ever since. We explained to them the nature of sin, God's hatred of it, and His remedy for it. They

became more and more eager to hear, asking again and again about prayer and justification, and how to please God. We talked till everyone else about the inn had retired. When we were about to leave, they begged us to stop and sing a hymn, as they had never heard one sung. We did so, and then I proposed that we should all kneel down and pray together, to which they readily assented. A Chinaman must be strongly convinced of the truth of Christianity, and strongly persuaded to accept it before he will kneel down with Christians—especially foreigners,—so their ready assent was a very hopeful sign. The next morning we found a few moments to spend with them again. They requested that any Christian women passing that way should not fail to stop to see them, and begged Mrs. Chang on her return, to stop a day or two to teach them more. Two days afterwards she went and spent a whole day with them. They gave her a warm welcome, because she had come to teach them more of the way of salvation.

OUTLOOK.

REV. J. L. LUCAS in a late letter writes: "For the past four weeks I have been preaching every day at the Opium Agency, and hardly a day passes without conversation with men, who show, by their faces and questions, that the truth has taken hold of their hearts. The other day I had a most interesting conversation with a Brahmin who a year ago heard us preaching at the Opium Agency. He then received the truth in the love of it, and bought one of our books, in which there is a comparison of Ram and Christ. He saw the folly of worshipping a sinner like Ram, and began at once to preach Christ to the people of his village. He told me that for a year past he had given up all idolatry and worshipped only Jesus. And several men of his village were present when he told me this, and they all bore witness to the truth of his statement. I asked him a great many questions, and his unhesitating and unstudied answers convinced me, beyond a doubt, that no man not taught by the Spirit of God could discern the spiritual truths with which he seemed so familiar. He preached just as one of our Catechists would to the people at the Opium Agency. I hope soon to go to his village, which is forty miles from here. He told me that no 'Manadi Karnerwala' (preacher) had ever been to his village. 'The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers unto this harvest.' We have audiences every day, varying from fifty to two hundred, and they often sit three hours at a time drinking in the truth. Many of them are from a section of the country which, as far as I can learn, has never been visited by any missionaries. It is a joyous privilege to tell them, for the first time, the glad news of salvation. One touch of the Spirit and the word now sowing will spring up and bear fruit unto everlasting life. Oh, for that touch, and then what glorious results would follow. This nation would be born in a day into the kingdom of God."

HINDUS PREACHING AGAINST IDOLATRY.—Dayanund Surruswutte Swamy is a learned pundit of *Benares*, the religious capital of all India. He is reported at *Poona*, a large city of 100,000 Hindus in the Deccan, zealously preaching against idolatry. His appointments were out for a whole week's daily lectures, and the secular papers say, "The learned Pundit proves from the Vedas and Shastras that worshipping of images is strictly prohibited by the Hindu sacred writings. Numbers of Brahmins attend these lectures, and hold private meetings in the Pundit's defence."

The fact that intelligent Hindus are feeling it necessary to fall back upon the physiolatry of the Vedas, and condemn idolatry, shows unmistakably the growing light and power of the Gospel in that land.

THERE are no less than 63 European Missionaries (besides 36 Sisters), in connection with the Basel German Evangelical Mission in South India. Of the 63, nineteen are unordained. There are 5 native pastors and 64 catechists. There are about 100 teachers, mostly Christian. Children under instruction, 2,429. Of the 5,057 Christians, 2,714 are communicants. The native congregations exhibit a very commendable liberality.

In the open air preaching the Missionary is generally attended by the pupils of the Middle Schools and the Seminary, the eldest of whom sometimes preach.

The printing last year, chiefly in Canarese and Malayim, amounted to 83,382 copies.

There are nine or ten Industrial establishments where weaving, tiling, carpentry, and enginery are carried on. Many of the converts find employment in these. The total expenditure in 1874, of this widely extended Mission, amounted to more than \$80,000.

The largest ingathering of last year was in the Uday district. Some of the converts have had to endure severe persecution, and have been sustained under it. In Uday itself, and in the many villages round about, whole families together join the Christian church; in some cases, the wife or a son leaves the Christian house on that account, in other cases all remain together. We have here the great advantage that Christians usually remain in their former position, villages and houses, and that altogether the real Hindu community is much better reached by these conversions. The time will certainly come in other places too, where Hindus may become Christians without being driven from their homes.

AN Indian brother laboring among his people, sends the following: "I have delayed sending our mite to the Foreign Mission Board, which lies near our hearts, in order to give my people a chance to do all they can, and thus aid the Board in its present state of indebtedness. You will remember that this is an Indian community, and they don't have means to give at command only at such times when they receive their annuities. After collecting from them

about all I can, it is herewith enclosed, in the sum of ten dollars, post-office order, which please receive from and receipt to the Stockbridge Indian Church at Red Spring, Shandano County, Wisconsin. Would that they were able to do ten times more. But what is given is bestowed heartily, and I find that the Foreign Mission Board always awakens a deep interest, whenever its cause is presented for help. Many of the children are eager to cast in their pennies, and to help the cause that has given them the light and knowledge they now enjoy."

THE London Missionary Society, in its Travancore field, reports 19 ordained missionaries, of whom 11 are native; 20 evangelists, 142 catechists, 151 school teachers, 255 congregations, and 11,575 baptized persons in all. The year's increase was seven per cent.

"WE have had two deaths right out of our midst," says Mr. Reutlinger, of Corisco; "one a Christian, the other a member of the inquiring class, the latter leaving a testimony behind which makes us rejoice. When she was sick, and her relatives wanted to make fetish medicine for her, she said, 'No, no, I have other medicine, the medicine of salvation. I am only waiting till the messenger shall come,' and he did come. We trust that she is safely home, and has found more than she could expect.

"Our ten little girls are improving under their teaching. One has lately left us, but another has already taken her place. The one who left was a good child; it was hard for us to see her go. She was earnest, and had a great desire to follow Jesus. She comes often to see us, and we hear a good report of her."

IN a letter dated July 22, Rev. C. De Heer, of Corisco, writes: "At our last communion our station was once more visited with the salvation of our God. As far as number and attention is concerned, it surpassed anything I have seen and known on this island; and when the hearing ear is obtained, we may believingly hope for the applying conscience. From all parts of the island the people had assembled; our house of worship was crowded to overflowing, the open space on the floor between the seats being also occupied; a few who could find no place occupied the benches outside the house, in front of the church door. These unusual gatherings have lasted some Sabbaths in succession. Our congregation is now treble what it used to be. On this occasion, six were admitted into the Church, four on profession, and two restored. Two of them are young men connected with our school, who staid long enough to receive a sufficient education, and are now ready and prepared to return to their distant tribes, each of them carrying along a number of books, English and Benga, purchased with the fruits of their own industry. Thus they go to read the gospel. In the afternoon, although there were several applications for admission into the Catechumen's class, but one was received, the wife of the chief

of the island. She suffered much persecution from her husband and was not permitted to attend our worship for some time. Seeing, however, that his cruelty could not prevail, he permitted her to visit me, and made known her desire of becoming a Christian."

REV. Mr. FRENCH writes to the *Indian Female Evangelist* (English) some interesting remarks concerning the character of the Hindoo women.

"It has been very interesting to me to witness the strong, deep hold which the simple truths of the gospel sometimes take on the hearts of Indian women, and with what independence of conviction it asserts its claim on their loving obedience, and with what courage and confidence it inspires them. I have known more than one case in my own experience of the Hindoo woman outstripping her husband in faith and knowledge, and in the constraining love of Christ and His truth, and remonstrating with him in words of mingled tenderness and sorrow such as these: 'If you will not yourself lead me on to Christ and be joined to Him in baptism, at least do not try to hinder and keep me back; let me go to Him alone.'

"And then, what courage I have seen in these young Christian wives, readiness even to live alone among the heathen, while their husbands have been abroad on short preaching tours many miles away, or joining them by journeys over lone, almost trackless deserts.

"For instance, one young creature I well remember, traveling on a camel with her babe, across the howling desert from Multan to Dera Ismail, with her husband's pay, which was due to him, in silver, for two or three months, amid races not of the best reputation for habits of waylaying and plundering travelers. Another, when I was calling her husband to go with me for a short frontier journey, not a month after their marriage, saying with great spirit and fortitude: 'Oh, I could not think of being a hindrance to my husband, if he is called to any special work for God.'

"I have not the smallest doubt that the Indian Church will contribute not a few such, and far more brilliant instances of Christian devotion of its women to the history of the Church of the First-born. Then one of my most hopeful students died at the outset of his evangelist's work; I remember being struck by a letter from a young sister of his, some sixteen years of age, asking whether it was not possible for her to take his place and to become a female evangelist to her countrywomen, a work for which her heart clearly yearned with genuine fervor."

MISSION MONEY.—The following incident is worthy of record, and comes to us from Ohio. The brother who sends it says, "I have never handled money that seemed so sacred."

The enclosed check for \$20.00 is the last our Board will receive from the dear mother in Israel. She lived for the last 30 years away from all opportunity of attending any Presbyterian church. She seemed to have been led

by the Spirit of God, to pray for China and Africa. Her daughter, of this place (Middleport), one day, some five years ago, asked me whether the Presbyterian church had any Mission in China and Africa, saying that her mother wanted to send \$20.00, and that for years she had been talking about these places. Evidently she has not had access to our newspaper.

I never saw the dear lady, as she lived some 30 miles distant, but learned that she has been a light where she lived, and that for several years no one could visit her without being urged to seek the Saviour. In a word, it is a clear and pleasing evidence that God has a kingdom in the *hearts* of His people.

She died about three weeks ago, leaving two \$10.00 bills with a little strip of paper wrapped about them, with these words written on it: "Mission money, for China and Africa, to be equally divided." She was about 90 years of age.

EDUCATION AND CHRISTIAN MISSION WORK IN EGYPT.—The following testimony from Sir Bartle Frere respecting the effects of missions in Cairo and other parts of Egypt will be read with interest. It is an extract from a recent communication addressed by him to the Secretary of the Turkish Missions Aid Society, read at its annual meeting: "Let me note that their labors seem to have been greatly aided by the system of popular education commenced under Mahomet Ali. When I was first in Egypt, in 1834, with the exception of a few Coptic Scribes and Moslem Moolahs very few of the common people, especially in Upper Egypt, could read or write. The Government scheme of popular education was then in its infancy. Now, I am told by the missionaries, they rarely meet any number of country people without finding several of the middle-aged and younger ones who read and write their own Arabic, and are glad to receive and make good use of printed tracts and portions of Scripture. This, of course, carries the mission work into thousands of families which the missionary himself could never visit."—*Christian Advocate*.

COMMUNICATIONS FROM THE MISSIONS.

Dakota Mission.

[TRANSLATION OF A LETTER OF REV. SOLOMON TUNKANSHAIQIYE, ONE OF THE DAKOTA MINISTERS WHO IS ON A MISSIONARY JOURNEY TO SOME OF HIS PEOPLE AT THE NORTH, DATED AUGUST 5th, 1875.]

MY FRIEND DR. THOS. S. WILLIAMSON: I came from Devil's Lake, and traveling five days we came to Big Mountain.

That day we saw five families of Dakotas; they were of the Wahpeton people. Sleepy Eye's daughter, called Bunchwomen, was among them, and some relatives whom I found with them came with us; and again we found a family of Dakotas, relatives of Samuel Hopkins. After that we found two Americans in a Da-

kota tent. They said they were going to Devil's Lake. After that, again, we saw a family of Dakotas traveling, who said they were of Purdon's people. At the end of eight days' travel we came to a river like the Minnesota river, coming from the west. A large stone-house was built near it. There were twenty families of Dakotas, and seven families of Ojibwas. Eagle Hilp (a brother of the writer's father), and Returning Cloud (oldest son of Eagle Hilp), were among them. So now seeing my kindred, we greatly rejoiced. But some of the women, when they saw me, and remembered their relatives who have been long dead, wept.

Afterwards, the same day, the men sat down together and invited me in, and I told them for what I had come. Then Returning Cloud spoke first, and said, "Yes, we always remember the Doctor, and I am very much pleased that he pities us with all his heart. We thought that we were here in a far country, and though we desired some one to tell us of the Holy Book in the Dakota language, it was impossible. Now, one of my brothers has brought us God's Word, how very glad I am. Now we have many children, I do wish them to learn that which is good." Then Eagle Hilp spoke, and in like manner, and the rest said it was so. Afterwards Returning Cloud said to me, "If you can remain and not leave us, you will make us exceedingly glad." Then I said, "If I could have something to eat and live, I would be willing to do so; but if I have nothing to eat, how shall I live, and what can I do?" And he said, "Yes, and that grieves me."

So I will now have to consider the matter. But they were now in haste, and waiting to have Samuel teach their children to read. So already on the 4th of August we began, and eleven boys and girls came; liked it very much. But they say they are starving, and so they must soon scatter to hunt food. So wherever we may stop we will be very hungry, I suppose. The people who are

near here, are from the Sisitouwan, Wahpeton, and Mehwakanton, but I have not yet seen them all. They are not all together, and the camps are far apart, and they are not long in one place; and those, who plant, plant but little, and they have nothing laid up, and have no dwellings but tents.

The British have told them to help themselves, and have given them a few oxen, plows, axes, scythes, and carts, and a little land on which to settle, and told them to stay on it; but they do not work on it, and as yet it is in vain that they have tools to work with.

Also, I am in haste to send you a letter, but there is no mail to this neighborhood. But the owner of the store, when he wishes to send a letter, tells some one to carry it, and pays him for it; but if you wish to send me a letter, send it to the care of the Hudson Bay Company, Fort Ellice, Swan River district, Northwest Territory.

We have all arrived here in health. My friend, I write this letter in gladness. I take you and all your family by the hand.

Your friend,

SOLOMON STONE PAINTING ITSELF RED.

Chinese in California.

San Francisco.

LETTER OF REV. J. M. CONDIT.

Varied Work.—The Chinese have been coming this Summer in somewhat larger numbers than for several years. In the one month of July 4,000 arrived. The number of smaller and half-grown boys has increased very much. The desire to acquire our language is growing also. For these reasons, our evening school is larger than ever before. We have averaged more than one hundred in our evening school this year. They are coming in growing numbers to hear the Gospel, too. Last Sabbath evening our chapel was crowded full. There must have been about two hundred present, and it was only an ordinary occasion.

May they not only come to hear, but to believe and be saved.

I attended a very interesting out-door service last Sabbath afternoon in Oakland. Mr. Hyde, of Dr. Eells' church, who is very earnest in work for the Chinese, has commenced this service at a jute factory in which some four hundred Chinese are employed. We held the service in front of their boarding-place, and not less than two hundred and fifty came out to hear the Gospel. Several ladies and gentlemen were present to interperse the service with the attraction of singing. I preached for a while, and they listened with undivided attention, after which our colporteur, Shing Chack, held them for three-quarters of an hour. Several of the Chinese Christians, who are an earnest-working band, were present, with their hearts enjoying the service and with their voices swelling the chorus of song. Shing Chack has a great deal of power in preaching. He is rather rough in manner, but is quite an actor and full of wit, which makes the people listen. He gives them the Gospel withal, so that while they are pleased they are also instructed.

Mrs. Condit's Industrial School is quite successful. It was begun some months ago as an experiment, and has been increasing steadily. Now from ten to twenty Chinese women attend it every Thursday afternoon. Several good Christian ladies from the churches come to help to instruct the women in doing various kinds of fancy work. At the close, several pieces are sung, and Mrs. Condit "talks Jesus" to them, which is interpreted by our Christian woman Chun Fa.

To show how much littles will accomplish, this school commenced with a capital of \$5 (part of a donation from a Sabbath-school in Virginia), and Mrs. Condit had no higher ambition than to have five women attend. It is self-sustaining, and is throwing the Gospel in-

fluence around many of our benighted Chinese women.

Brazil Mission.

Rio Janeiro.

LETTER OF REV. E. VAN ORDEN.

A Faithful Colporteur.—Last year our dear brother, Dr. Miguel Viera Feireira, visited S. Sebastiao do Alto at the request of several of its citizens. He preached there for several weeks in succession, to the great delight of many of his hearers. The vicar of the place being a very immoral man, his church is almost empty, and he is generally avoided and detested. The congregations who listened to Dr. F. amounted at times to three hundred persons; those who attend mass do not exceed three at the time; and such was the happy result of his work that the people want a pastor of their own to instruct them in the truths of the Bible. They are willing and ready to pay him \$150 a month, and to erect a house of worship at their own expense.

Most happy was the Doctor's influence over a medical man, Dr. G., who formerly studied for the Catholic priesthood, but disgusted with its nonsense, abandoned it, then studied medicine, and graduated in Rio. Unhappily, however, having thrown himself in the arms of rationalism, uncertainty was his only hope. He was, however, not disturbed at all until Dr. F. spoke to him about the truths of the Gospel, and since that time the Spirit has not given him a moment's rest. He has been since in the capital, and conversed with me several times in the business-office of this station; and in a late letter he wrote that the Gospel was making much headway in his place. Whether he has given himself entirely to the Saviour I cannot tell, but that he is publicly defending the truth I know, and I am sure that he is earnestly seeking the Lord. Such men, if converted, Brazil wants; men well educated, Brazilians by birth, who, knowing the falsity of the

Romish system, and the groundlessness of scepticism, throw themselves into the arms of a gracious Saviour and henceforth preach Him to their countrymen. Foreigners can never do the work which a Brazilian can do; hence, let us pray to the great Lord of the harvest that He raise up such men to labor in His vineyard.

To this region I sent a colporteur, an old man already, a Spaniard by birth, with an experience of many years which he acquired in the service of the British and Foreign Bible Society. I sent him out at the beginning of the year, and he is still at work. He sends me continually reports, which contain his daily work, his sales, his expenses, his experiences. They are full of interest. I give a few extracts of the pile of papers before me.

Leaving Rio de Janeiro, January 5, with books in the Portuguese, French, and German languages, he reached Santa Anna de Macacu, January 9, and writes: "To-day it rained until the afternoon, which prevented me from going out, but as the most influential persons of the place frequent the hotel in which I am stopping, I offered my books to those who entered during the rain, with whom I had now and then some discussions. Finally, I ventured upon a discussion with a 'bachelor' (a lawyer), which lasted for two hours, about the creation, divinity of Christ, and the passage through the Red Sea. The man could not prove anything of what he alleged. The result was, that I sold one New Testament, two Historic Traces, two Pilgrim's Progress, and two pence pamphlets.

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"NOVO FRIBURGO, *Jan.* 14.

"To-day we left Cachoeira at half-past 11 and arrived at 3 o'clock P.M. I went immediately to the house of Mr. José Whittler, to whom I delivered Dr. F.'s letter. We dined, and afterwards I visited Pastor Meyer (German), and conversed with him about my work.

"*January 15.*—To-day, after breakfast, I went out with my books, offering them at every house, but as they are religious books, they meet with little favor. The people ask for songs, dramas, stories, novels, etc.; but praised be the Lord, after a little patience and perseverance I sold to-day Bibles and books altogether amounting to \$16.

"*January 21.*—To-day I was all the time in the streets opening my books and selling some.

"This is a place where I ought to stay some time. With God's help it may produce some good fruits. There is, however, much opposition to the truth on account of ignorance.

"I intended to have held a meeting yesterday (Wednesday), with the hearty approval of the chief of the police of the place, but it was so difficult to find a suitable place. To-day, however, several persons expressed a desire to hear the Word of God explained, so that it will be easier to find a house before next Saturday, if God should so decide. The rains have been very heavy and the roads are utterly impassable.

"*January 25.*—Yesterday held a meeting in the house of Mr. Dimas; 60 persons were present. I spoke on Isaiah xlii. They listened with much attention. One man, however, had to leave the room because he endeavored to interrupt me.

"The people are so accustomed to ridiculing religion, that they make fun of every religious book; but thanks be to God, who is continually assisting me in overcoming difficulties."

During the month of January he sold seventy-five books for \$46; his traveling expenses amounted to \$48. Among the books sold were six Bibles and five New Testaments.

"S. SEBASTIAO DO ALTO, *Feb.* 10.

"Last Thursday, the 4th, arrived here with the animals in the company of the troop of Mr. Menezes. . . . As Dr. G.

was not at home, I was received by Mr. J., who, hearing that I came recommended by Dr. F., received me as a brother. At 5 o'clock the Doctor returned, to whom I delivered the letter, and at once he offered me his services. I am staying at his house.

"At the house of Mr. J., I met some influential people from the country; and when they knew the purpose for which I had come, they at once opened 'the religious question,' and finally declared themselves to accept Jesus Christ as man but not as God. Others do not know what they want, but they seem disposed to buy my books in order to get more light; and already two planters invited me to spend one or two days at their plantations as soon as more books arrive from Rio, so that they may select some, and also that I may have an opportunity to converse with their wives and families about religion. I hope, under God's blessing, to see some good result in this place.

"*February 9.*—To-day I conversed with Dr. G. and Mr. J. about the best means of spreading the books. Mr. J. said the best way was to let the people pay well for the books. He wants me to sell many, and will keep all those which I cannot sell. In order to travel here it is necessary to buy two mules, in order not always to be dependent on others.

"*February 23.*—When I had finished the letter which Mr. F. took with him for you, Mr. L. arrived here with his family, and invited me to go to his plantation to explain the Bible. We went, and remained over night at the house of his brother, M. A. L., where I had already been three days for the same purpose. I rejoice very much to see the interest which these families take in getting more knowledge about the truth as it is in Jesus, especially Mrs. L.

"Wednesday morning we left for the

plantation of Mr. L. Messrs. A. L. and O. and their households accompanied us. It was a pleasure to see the kindness they showed me, and the attention they paid when I read the Ten Commandments. I commented upon them and then prayed. We went next day to the house of another brother, and on the day following to the house of their father. Here I discoursed about prayer; and I believe that in this family the way of salvation is well known. I am persuaded that God, in this place, is preparing many people to be His own."

I sent him several boxes of books immediately after he wrote for them, but they never reached him until March 27. Railroad officials are very careless here, and they consider it a special favor if they serve you promptly and kindly. The man had to go back to Novo Friburgo to search for his boxes in the station, and finally found them. This caused him much delay and heavy expenses to us. He returned to Sao Sebastiao do Alto and sold many, many books both in the city and at the plantations.

Rio Claro.

LETTER OF REV. J. F. DAGAMA, MAY 15.

An Open Door.—Since I last wrote, I have been on a preaching tour. I went first to a village called Pirassinunga, forty miles north of Rio Claro, where I spent two days. Not being able to get a place to preach in, I occupied the time in house-to-house visitation. I found the people willing to converse freely about religion and free salvation through Christ. I am to go there again this month, and they have promised to procure a hall in which I am to preach three nights. This is a place of about 5,000 inhabitants. A school is much needed here. I hope to occupy it as soon as possible with a teacher, or Bible-reader, and will visit it myself once in two months.

We went next to a village called *Belem do Descalvado*, forty-eight miles north of Rio Claro, a small place surrounded with coffee plantations. I took the same course here of house visitation, conversing with the people about Christ and the way of salvation. The people are reading the Bible and inquiring after the truth.

We next crossed the beautiful coffee plantations in the mountains, the road up and down all the way, to *San Carlos do Pinhal*, forty-four miles north-east of Rio Claro. Then eight miles to the plantation where there is a company of believers. I remained here four days, preaching twice a day, and three times on Sunday to large audiences. I examined seven persons for baptism, and organized a church, which is called San Carlos, subject to the approval of Presbytery. On the Sabbath I celebrated the Lord's Supper, baptized the seven new converts, who, with others, make the membership fourteen, and baptized six children. The gospel is taking good hold here, and many are inquiring after the truth. This plantation is sixteen miles long by ten wide, and has now some 550 inhabitants. The school is located about the centre, for the greater convenience of attending. Some of the people own land and houses, but as a general thing, they are poor and hard-working.

One man has a school in his own house at his own expense, for himself and his family, as he resides two miles from our school. The people have agreed to furnish a house for school and for worship, of sixteen feet by thirty, and also a room for the teacher and Bible-reader; they will board the teacher, and pay half of his salary, which is \$200 a year, and furnish the poor children with books and slates. The teacher will have service twice on Sabbath, and will have day and night schools, and a Sabbath-school.

Six of the brethren accompanied us to the village, where we found many people waiting. It was reported that we would hold a discussion with the priest. Crowds gathered around his house. We were

soon invited in and cordially received. I showed him that all that he had said against the Bible was false; he excused himself by saying that our Bible did not contain as much as theirs; that we knew the Pope did not receive our Bible, and he was to hear and obey the Pope. He talked two hours and a half. He said, in conclusion, that he was my friend, and did not wish to have hard feelings toward me, nor that I should have such toward him. He must obey the Pope, blindfolded, even if contrary to the laws of God, because God had given the power on earth to the Pope. The people saw that the priest was beaten, and that the truth was on our side. He invited me to visit him whenever I should come that way.

The next morning we started for Brotas. At the plantation of Beau Jardin we had services twice, with a large attendance. The school is doing very well; it has fourteen pupils already, and will soon have more. Services are held here regularly.

We then visited the plantation of Senor Henry Gomez, on the top of the mountains. We held services here three times and married a couple.

It is very pleasant to see how the gospel is working in every heart. I heard of many places still further north, in which the people are anxious for the word of God, but have no one to teach them. At San Carlos I was urged to go to two places, 120 miles north-east, but I am not able to do all the work at Rio Claro, and places nearer, much less to go to so great a distance.

The country is open to us, and they come from the east and the west, the north and the south, saying, "Come and help us; tell us about Christ; about the salvation of our souls. Tell us of the Saviour that died for us." But we are obliged to tell them we cannot, we dare not! How long shall these people be refused the privilege of hearing the good news—the way to heaven?

Three years ago I preached at Limeira,

sixteen miles east of Rio Claro. At that time there were many attendants, now very few, not because they do not like to hear the gospel, but because they see we have given no importance to it. We need to open places for preaching and teaching there. It is an important place, and I see the necessity of commencing at once. Indeed, there are four places which we should commence at once, *Limeira, Araras, Pirassinunga, San Carlos das Pinhal*. This would need four teachers, good Bible-readers, the support of whom, I suppose, would require about \$600 each a year, house rent being about \$5 a month.

Furrukhabad Mission.

Allahabad.

LETTER OF REV. S. H. KELLOGG, AUG. 9.

A GREAT FLOOD.

I DO not know whether you will have heard of the heavy calamity which has overtaken Allahabad. The brethren there may, very possibly, under the circumstances, find heart and hands too full to write for a week or two. The whole Doab, and Allahabad in particular, was visited a week ago with a rain-fall almost unprecedented. In Allahabad, in one single day, *seventeen* inches fell; of which fifteen fell in thirteen hours, this amount being nearly one-half the usual fall for the *whole* rainy season. As the result, the Ganges and the Jumna rose alarmingly, and the Ganges at last burst the *bond* beyond the fort, and covered an area of several square miles with deep water, pouring a powerful stream down through the heart of the station. A few hours later the Jumna burst its banks just above our bungalow, and poured through the native city five feet deep. Our whole compound was deeply flooded, all the *kachcha* (unburnt brick) buildings on the place, the native Christians' houses, the vernacular school buildings, and the Theological school-houses were swept

away, and only the ruined walls of one or two remain. (This from Brodhead's letter.)

Miss Seward and Miss Wilson were driven from their bungalow by the flood; our bungalow stands higher, and the water did not reach the veranda, yet all night a boat was moored at our front veranda, while Messrs. Brodhead and Heyl, with portmanteaus packed, waited within, ready to flee in the boat at a moment's notice, if the river should break into the house. Happily no lives were lost; the native Christians, as the river entered their houses, escaped to the pukka (kiln-burned) school-house, whence they were taken in boats; the Jumna rolling in a stream *half* a mile broad, from our house to about the centre of the native city.

The water of the Jumna reached to the furthest end of that street, *i. e.* to the point where we turn left to the railroad, and the native Christians were only able to leave their boats there at that corner. Further, Dr. E. will remember a beautiful shaded avenue which ran along the high bank of the Jumna, from the railroad bridge toward the fort and mela ground. Along this road a levee, four feet in height, was thrown up, and the level of the Jumna stood at only six inches below the top of that levee, *i. e.* three feet above that road. Except for that levee, hastily thrown up by the military and other labor, the most of the native city would have been swept away. The whole of the great plain over which we ride to the high bank overlooking the mela ground was only passable in boats. The water of the Ganges reached to the Government house. The whole mahalla of Moti Gunj is swept away. Looking across the Jumna from the top of the railroad bridge toward the south, the whole country, as far as visible, was under water. All the towns and villages within two or three miles of the river on that side have been swept away. A letter from Benares, received yesterday, tells us that the flood had reached them. All the civil

station and a large part of the native city of Benares was under the water of the Ganges, which stood five feet deep in the principal street of the station. We shall doubtless hear more and more of the devastation, as the flood rolls on to Calcutta. The last telegram I have seen says Patne is seriously threatened. Sad accounts of suffering begin to come in. In Allahabad alone it is said that 12,000 are made homeless, and the ruin would have been much greater but that embankment was thrown up all along the viaduct under the railroad.

An Account of Mrs. Wang.

BY MRS. HELEN S. C. NEVIUS.

Died, in Chefoo, China, March 9, 1875, Mrs. Wang, the wife of Wang-kroe, an Elder in the Native Church.

It was about two years ago that Mrs. Wang came from her home in the country to live in the family of Mr. Eckard, where her husband was engaged as a teacher. Mr. Wang's conversion to Christianity had been the cause of much grief to his wife and daughter. They knew little of this new religion, except that it was introduced by foreigners, and that it occasioned a wide separation between its adherents and the Chinese generally, allowing of no idolatrous practices, not even that one most dear to the Chinese, sacrifice to ancestors. It was with great difficulty that Mrs. Wang was prevailed upon to come to Chefoo to live with her husband. And in fact, in this unwillingness she was scarcely to be blamed. He had not been a kind and faithful husband. Having naturally a hasty and undisciplined temper, he was fault-finding and unjust, and at times had even used violence toward the quiet little woman who was so unfortunate as to be his wife. Nor in his relation to others was he more exemplary. He was an opium-smoker; he lied, gambled, and cheated when it suited his purpose; and, as I know from his own sorrowful confes-

sion, was a very bad man—yet not so bad but that the grace of God could reach and reclaim him. I have never heard from whom he first heard the gospel. Indeed, I knew but little of him until some months ago, when, on Mr. Eckard's return to the United States, he left him with me as a teacher and assistant, kindly leaving with us his salary for a year. Mrs. Wang had not been long in Mr. Eckard's family before her old prejudices against foreigners completely melted away. As soon as she was ready to be benefited by it, Mrs. Eckard commenced regularly teaching her; and it soon became evident that she had received the truth into a good and honest heart. The great and happy change which she saw in her husband convinced her of the power of the gospel to renew the heart. They were now most happy together. I doubt if after Mrs. Wang became a Christian a harsh word was ever spoken by either. She was received into the church about a year ago. Her knowledge was of course limited, but she was earnest in trying to learn, and there are few who improve their opportunities as well. She had been an invalid for years, but still was not often confined to the house. Her last illness was of more than a month's duration, and part of that time her sufferings were intense, but always borne with wonderful fortitude and patience. During the last two or three weeks she had little hope of recovery. And it was during this time that the "triumph of faith" became so apparent. I visited her so frequently that my presence neither disturbed nor agitated her, and she spoke to me with great freedom. During her illness she entirely lost the sight of one of her eyes, and this, to a person whose happiness and usefulness were greatly dependent upon sight, was a sore trial. How hard it was for her to feel that she could never hope to be the efficient seamstress she had hitherto been, her nice work being the admiration of her neighbors and friends, and a help, too, in

the support of the family ! But after a short time she was able to yield her will to God's with most perfect submission. "If I can only get well," she said, "I will surely not complain of the loss of my eye." As her strength failed, and it became likely that she had only a short time to live, her faith grew daily stronger and stronger, until it astonished all who saw and heard her. "I am resting with all my heart upon Jesus!" "I am at rest!" "I have perfect peace, not one doubt, not a fear!" Such expressions as these she repeated over and over to me as I sat by her side. There was no need of our offering comfort to this dear child of God; for as one whom his mother comforteth, so He comforted her. Truly "His comforts delighted her soul."

Mr. Wang felt almost heart-broken at the thought of parting with her, and at times he would lose his self-control and give way to tears and cries. Then with gentle firmness she would talk with him, saying: "Now, you must not give way and be unhappy if I am taken from you. You are a *man*, and must not be weak like a woman! I love you, and I would like to live for you; but if God takes me away, do you not know that I am going to a happier place to be with Jesus?" At another time she said to him: "I love you. Yes, I do love you. But I love Jesus more." Strange conversations these for a husband and wife who a few short years ago neither loved nor cared for each other, and who had no hopes beyond this world—no hopes nor joys for the future !

As the weary days passed on, her child-like love and trust became most beautiful. She was often heard praying very earnestly. She asked particularly that no greater suffering should be sent upon her than she might have strength to bear. And her prayer was answered; for, though to the last she suffered severely, grace was given her to endure it all most patiently.

I have not mentioned what was probably Mrs. Wang's greatest trial at this time. Her only child, a daughter, married and living a short distance in the country, was very angry at her mother's becoming a Christian, and now, even though she knew of her extreme illness, never once came near her. Whether it was entirely the daughter's wish, or whether her husband's family would not allow her to visit her mother, I do not know; but I think her parents regarded it as the daughter's own fault. One of the first things Mrs. Wang said to me when I first went to see her was, "I have learned to look to *Jesus* for support and comfort. For, except my husband, who loves me and takes care of me, I have no one else on earth." I think Mr. Wang will not find it easy to forgive his daughter and her friends for their unkindness. Such trials as these are among the hardest our native Christians have to bear. And they are very hard.

It was as the day was breaking and the shadows of a long and suffering night were fleeing away that dear Mrs. Wang fell asleep in Jesus. Her husband could not let her go without one more assurance of her peace and happiness; and almost at the last, he asked her if she knew she was dying, and if she was still at rest in Jesus. "Yes, I have peace, peace," were almost her last words. And then she went away far, far from this dark, sorrowful world, to see the King in His beauty. A sinner saved ! forever safe, safe in the arms of Jesus.

The next day, as I was standing with Mr. Wang at the side of the bed upon which the body was lying, he said: "Mrs. Nevius, the heathen do not look *so*, even in death; you never see such peaceful countenances, never, never!" And indeed it was a most happy and peaceful expression, like that of one in a deep, quiet sleep. I am glad Mr. Wang will have the memory of it to comfort him in his sorrow.

Mrs. Wang was buried yesterday in a very beautiful graveyard, known as the "Wang Family Cemetery." It is a large enclosure, nearly filled with most beautiful evergreens, which must be very old. There are several immense pieces of statuary, all in a good state of preservation, and I think about fifty graves. At one side, quite by itself, they have buried this dear Christian. It is a lovely spot, and now that this believer in Jesus is resting there it will seem consecrated ground. Perhaps of all who are buried there, there is not one who here on earth was more humble and obscure; but when at the last the graves open and the dead come forth, she will be no longer poor and despised, but, one of the King's own children, she will go in with Him to the marriage supper of the Lamb.

Persia Mission.

Oroomiah.

LETTER OF REV. J. M. OLDFATHER,
JULY 23.

ONE of the duties and privileges of our mission work in Oroomiah is annually to give an entertainment for the prince. About the last of June the new prince, Lutf-Ali-Meerza, with his three sons, attended by Mohammed Ali Khan, called upon the members of the station at Mt. Seir. They all ate with us at the same table, and submitted gracefully to almost all our Christian customs. We regard it a day well spent for the cause of Christ, to be thus honored by the powers that be, to show them of our customs, and to speak of our religion and civilization. The prince is real friendly to us and our cause, and we have been assured of this in several favors already awarded us. But the Turkish authority is even felt among us in our mountain work. From a package of books lately sent to Koordistan, the authorities at Gawar returned all the books printed in Turkish and Persian. The Sultan's power is even felt in our circle.

We faint not from such attacks upon the blessed Word of God. He is much less in the hands of God than a Pharaoh, and the host that be for us are much more than they that be against us.

FAVORABLE SIGNS.

The discouragements at the opening of this new year are not many when we look upon our work with the merciful eye of our Master. The one thing needful is the presence of the Spirit. Some gentle showers fell last Winter, but the Summer's harvest of the world, and the opportunities of Satan, are trying to the seed so scantily watered. Geog Tappa is coming up to the help of the Lord against its strong temptations. Our church is almost scattered by the threats and cunning and persecution of the Papists. The mountains of Koordistan seem to rebuke us that they have seen so little of the messenger of peace, and could not give the echo of His beautiful feet. Satan finds a fine, strong enemy in the Papal church here. Here and there we see traces, as it were, of a lost cause. But when we look and speak of all these as our Master looks and speaks, we see signs of good. The helper sees the tumbled down walls, and the drooping spirit of the people; he calls unto God for help; he is strengthened, and rallies his forces and they speedily take away the reproach from the people. Never have I seen such a mind in the churches and helpers to work, as now. They seem to feel the mighty resources of their Leader, and all that is demanded of them is to follow. Forward, seems to be the only command. There stand the Jew, Armenian, Mussulman, Koord, all in defiantly prejudicial array, and yet the whole Church says, Forward. The enemy is falling before them upon the right and the left, and Satan is giving them restless sleep; but such signs of God's presence among them cannot fail soon to bring the arm of persecution upon us. We are illy prepared for so great changes as are now

transpiring among us. Again I must assure you of this special consecration among the helpers. But yesterday, our gate-keeper at Seir was sent for by us to labor among all classes as an evangelist. He goes forth, at the command of his Master, as he firmly believes, and asks no title or salary, but asked us to send him forth, as Christ had commissioned him. I am persuaded that this is the spirit God has put in many of our helpers. With this spirit I know they will conquer. This is ever so much in favor of our work now, for as it widens, so close superintendence cannot be given, and we must throw the helpers more upon their own resources. But also from the mountains there is a great call for help. To be let alone for a time has reaped its fruits. They will do more and better for the cause of Christ than heretofore. An open door is ours to all nationalities and religions, and we are getting more and more prepared to enter. Our great prayer is, Lord, send laborers into Thy harvest.

The Dispensary has changed to more commodious and healthful quarters. This branch of our service, under Dr. Holmes, is a power of strength to the cause of Christ, and our peaceful situation in the land.

CHANGES.

Thirty years ago a Nestorian could not ride a horse in the streets of Mussulman

villages or cities. They would knock him off and take the horse for themselves. Then he could not wear broadcloth, for they would bespatter him with mud. Then he feared even to say to his comrade alone, "Jesus Christ is the Son of God." But now he appears in the sanctuary on the Sabbath, decently clad, stands in the presence of the prince as workman and interpreter, and argues with crowds in their Mosques, affirming that Mohammed is a liar, and that Jesus Christ is the only begotten Son of God, the Saviour of the world. Just now a helper has come from Mr. Bassett's field, who has traveled in Teheran and Isphahan, and had much intercourse with the Mohammedans. He most effectually verifies all reports of the broken condition of the Mussulman power in Persia. They all look for the truth. The Spirit of God is working. Henry Martyn's Bible is a treasure to those who have it and can hear its truth. The field is white to the harvest. We pray the Lord to send laborers speedily into His harvest.

Plenty fills the land. Wheat is fallen from 2 to 1 toman. The order for greater freedom is being enforced. The ruler of each province holds a letter-box for individuals to petition the king. Thus all is being done and will be done, "Not by might nor by power, but by My Spirit, saith Jehovah of Hosts."

WOMAN'S WORK FOR WOMAN.

Appropriations of the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, for August, 1875.

American Indians.....	\$125 00
Mexico Mission	50 00
Bogota "	368 00
Brazil "	167 77
Syria "	950 25
Persia "	75 00
Kolapoor "	100 00
Furrukhabad Mission.....	341 05
Lodiana "	216 35
Siam "	27 03
Canton "	119 00
Ningpo "	768 40
Shantung "	120 00
Japan "	142 19

\$3,570 04

For September, 1875.

Mexican Mission.....	\$188 75
Brazil ".....	100 83
Africa ".....	350 00
Syria ".....	577 00
Persia ".....	67 50
Kolapoor ".....	100 00
Furrukhabad Mission.....	152 00
Lodiana ".....	401 32
Siam ".....	212 00
Ningpo ".....	257 92
Shantung ".....	235 34
Chinese in California.....	150 00
	<u>\$2,792 66</u>

Total Receipts from May 1st to Oct. 1, 1875.....\$15,304 23

MRS. J. M. FISHBURN, *Treas.*,

1334 Chestnut St., Philadelphia, Pa.

October 1, 1875.

Appropriations by the Women's Presbyterian Board of Missions of the North-west, for August and Sept., 1875.

Persia Mission.....	\$593 13
Lodiana ".....	287 79
Furrukhabad Mission.....	214 55
Chippewa ".....	72 00
Brazil ".....	40 50
Mexico ".....	40 00
Shanghai ".....	15 00
Siam ".....	14 00
Canton ".....	5 00
	<u>\$1,281 88</u>

MRS. JESSE WHITEHEAD, *Treasurer*,

223 Michigan Avenue, Chicago, Ill.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS,

SEPTEMBER, 1875.

SYNOD OF ALBANY.

Pby of Albany.

1st cb, Albany.....	148 00
1st ch, Saratoga Springs.....	20 69

Pby of Columbia.

Cairo ch.....	5 00
Centreville ch.....	5 00

Pby of Troy.

Glens Falls ch, Mrs. Judge Rosekrans.....	10 00
	<u>188 69</u>

SYNOD OF ATLANTIC.

Pby of Yarkin.

Centre ch and sab sch.....	1 25
Logan cb and sab sch.....	1 00
	<u>2 25</u>

SYNOD OF BALTIMORE.

Pby of Baltimore.

Govane ch.....	41 95
Franklinville ch.....	10 00
2d ch, Baltimore, a friend.....	3 00

Pby of New Castle.

Central ch, Wilmington.....	100 00
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Pby of Washington City.

Darnestown ch.....	14 26
	<u>169 21</u>

SYNOD OF CENTRAL NEW YORK.

Pby of Binghamton.

Preble ch.....	11 20
Nichols ch.....	10 70

Pby of Otsego.

1st ch, Springfield.....	148 00
Exeter Centre ch.....	17 50
Fly Creek ch.....	15 00
Franklin ch.....	4 04

Pby of St. Lawrence.

Sackett's Harbor ch, 30.45; Dr. L. A. Edwards, 27.75.....	58 20
Hammond sab sch.....	25 40
Dexter ch.....	11 67
Brownsville cb.....	3 04

Pby of Syracuse.

1st ch, Syracuse, Charlotte Band, for Japan..	52 00
Elbridge ch.....	20 00
Liverpool ch.....	5 92

Pby of Utica.

Rome ch.....	47 22
Whitesboro ch.....	26 62
Ilion ch.....	9 95

SYNOD OF CINCINNATI.

Pby of Chillicothe.

Union ch.....	6 00
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Pby of Cincinnati.

3d ch, Cincinnati.....	120 00
2d ch, ".....	13 50
Springdale ch.....	5 00

Pby of Dayton.

Oxford sab sch, for Dehra sch.....	30 00
Greenville ch	28 00
Blue Ball ch	11 10
A Lady	2 50

Pby of Portsmouth.

Ripley ch.....	109 86
Eckmansville ch	17 55

SYNOD OF CLEVELAND.

Pby of Cleveland.

1st ch, Cleveland.....	222 00
North ch, Cleveland, Miss. sch, to sup. teacher near Tripoli.....	75 00
Memorial ch, Cleveland.....	44 05
South Cleveland ch	25 00
Ashtabula ch sab sch.....	25 00
La Fayette ch, John See.....	10 00
A Member.....	5 00

Pby of Mahoning.

Poland ch Female Mission Society.....	20 00
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Pby of St. Clairsville.

Buffalo ch.....	29 60
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Pby of Steubenville.

1st ch sab sch, Steubenville, to sup. Rev. W. F. Johnson.....	50 00
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SYNOD OF COLORADO.

Pby of Santa Fé.

Las Vegas ch.....	8 00
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SYNOD OF COLUMBUS.

Pby of Marion.

Little Mill Creek ch.....	7 40
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Pby of Zanesville.

Salem Ger. ch.....	6 00
Rev. J. Pitkin	20 00

SYNOD OF ERIE.

Pby of Allegheny.

1st ch, Allegheny, for American Indians.....	38 00
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Pby of Erie.

Cool Spring ch.....	26 00
Conneautville ch.....	11 04
Salem ch	7 00

Pby of Kittanning.

Rayne ch.....	6 00
East Union ch.....	2 00

SYNOD OF GENEVA.

Pby of Chemung.

1st ch, Elmira.....	37 00
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Pby of Geneva.

1st ch, Geneva.....	21 75
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Pby of Lyons.

East Palmyra ch.....	27 84
1st ch, Lyons	4 63

Pby of Steuben.

Hornellsville ch.....	50 00
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SYNOD OF HARRISBURG.

Pby of Carlisle.

Fayetteville ch.....	17 15
7th st ch, Harrisburg.....	10 00

Pby of Huntingdon.

Spruce Hill sab sch	5 64
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Pby of Northumberland.

2d ch, Williamsport.....	19 79
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Pby of Wellsboro.

Elkland ch.....	4 07
	56 65

SYNOD OF ILLINOIS CENTRAL.

Pby of Bloomington.

Atlanta ch.....	5 75
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Pby of Peoria.

Limestone ch	8 00
French Grove ch.....	8 00

Pby of Schuyler.

1st ch, Warsaw	6 50
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Pby of Springfield.

2d ch, Springfield, John A. Mason, to con. self L. D	500 00
North Sangamon	25 00

553 25

SYNOD OF ILLINOIS NORTH.

Pby of Chicago.

2d ch, Chicago.....	256 89
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Pby of Ottawa.

1st ch, Granville.....	15 00
Union Grove ch.....	14 90
Waterman ch.....	5 00

Pby of Rock River.

1st ch, Rochelle.....	27 35
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319 14

SYNOD OF ILLINOIS SOUTH.

Pby of Alton.

Zion ch.....	25 00
Salem ch	15 00
Virden ch, 10.71; to sup. pupil in Miss Dean's sch, 3.75	14 46
Plainview ch.....	1 50

Pby of Cairo.

Fairfield ch.....	6 00
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Pby of Mattoon.

Prairie Bird ch.....	7 00
Pana ch	2 59

71 55

SYNOD OF INDIANA NORTH.

Pby of Crawfordsville.

Centre ch, Crawfordsville...	17 00
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Pby of Logansport.

Bethel ch.....	5 00
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Pby of Muncie.

1st ch, Peru.....	57 25
Wabash ch.....	15 91

95 16

SYNOD OF INDIANA SOUTH.

Pby of Indianapolis.

Putnamville ch ..	5 00
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Pby of New Albany.

Jefferson sab sch.	1 00
Monroe sab sch.....	80

Pby of Vincennes.

West Salem ch.....	4 00
Carlisle ch.....	4 00

Vincennes ch Infant class..... 2 30

Pby of White Water.

Dunlapville ch..... 4 00
21 10

SYNOD OF IOWA NORTH.

Pby of Cedar Rapids.

Marion ch..... 19 00

Pby of Dubuque.

Waukon Ger. ch S. Ofifer..... 10 00
Prairie ch..... 3 00

Pby of Fort Dodge.

Plymouth ch..... 8 45

40 45

SYNOD OF IOWA SOUTH.

Pby of Council Bluffs.

Clarinda ch..... 7 20

Pby of Iowa.

Winfield ch..... 41 00
1st, Westminster, ch, Keokuk..... 23 40
Kossuth ch..... 21 74
Ger. ch, Mt. Pleasant..... 14 40
Burlington ch..... 13 41
Martinsburg ch..... 2 10
Oakland ch..... 4 00

Pby of Iowa City.

Fairview ch..... 4 70

131 95

SYNOD OF KANSAS.

Pby of Neosho.

Garnett ch..... 5 00
Sugar Valley ch..... 2 10

7 10

SYNOD OF KENTUCKY.

Pby of Louisville.

Walnut st ch, Louisville..... 14 97

SYNOD OF LONG ISLAND.

Pby of Brooklyn.

1st ch, Remsen st, 38.57; sab sch, for Corisco,
150..... 188 57
Throop Ave ch..... 36 85
South 3d st ch, Williamsburg..... 19 71
1st ch, Edgewater..... 13 19

Pby of Long Island.

Port Jefferson ch..... 8 57
South Haven ch..... 8 33
Bellport ch..... 7 50
Setauket ch..... 3 50
Peconic sab sch..... 2 25

Pby of Nassau.

Rev. J. Sinclair, Smithtown..... 10 60

299 07

SYNOD OF MICHIGAN.

Pby of Detroit.

1st ch, Plymouth..... 70 10
Westminster ch, Detroit..... 58 93
1st ch, Ypsilanti..... 34 15
Unadilla ch..... 7 10
Plainfield ch..... 4 00

Pby of Kalamazoo.

Sturgis ch, Mrs. A. Hall..... 5 00

Pby of Lansing.

Mason ch..... 20 00
Stockbridge ch..... 4 00

Pby of Monroe.

1st ch, Tecumseh..... 54 00
California ch..... 16 50

273 78

SYNOD OF MINNESOTA.

Pby of St. Paul.

Red Wing ch..... 26 38

SYNOD OF MISSOURI.

Pby of Platte.

1st ch, Cameron..... 3 00

Pby of St. Louis.

Garrison Ave ch, St. Louis..... 11 00

14 00

SYNOD OF NEW JERSEY.

Pby of Corisco.

Gaboon ch, to con. Mrs. L. J. Bushnell, Mrs.
Mary Reading, and Miss J. Lusk L. M's..... 100 00

Pby of Elizabeth.

Roselle ch, 26.06; sab sch, 15.71..... 41 77
3d ch, Elizabeth..... 22 20
Pluckamin ch..... 22 00
Westfield ch..... 14 80
Cranford ch, Miss Woodruff..... 10 00

Pby of Jersey City.

1st ch sab sch, Rutherford Park..... 100 00
Tenafly ch..... 13 69

Pby of Monmouth.

1st ch, Freehold..... 25 75
Oceanic ch..... 10 70
Farmingdale ch..... 5 00

Pby of Morris and Orange.

2d ch, Orange, add'l..... 125 00
2d ch, Morristown, J. Runyon, 6.50; J. S.
Hoffman, 6.50..... 13 00
South st ch, Morristown, add'l..... 5 00

Pby of Newark.

2d ch, Newark..... 80 42
3d ch, Newark..... 31 18
Park ch, Newark..... 20 40
1st ch, Bloomfield, add'l..... 10 00

Pby of New Brunswick.

Stockton ch..... 5 00

Pby of Newton.

1st ch, Hackettstown..... 100 00
Yellow Frame ch..... 8 65
Branchville sab sch..... 5 50
1st ch sab sch, Oxford..... 2 00

Pby of West Jersey.

Woodbury ch..... 24 51

796 57

SYNOD OF NEW YORK.

Pby of Hudson.

Chester ch..... 162 00
Goodwill ch..... 24 05
Palisades ch..... 21 39
Scotchtown ch..... 19 39
1st ch, Middletown..... 15 08
2d ch, Middletown..... 7 43

Pby of New York.

Spring st ch..... 10 00
Brick ch Chapel..... 5 60
Sea and Land ch..... 2 22

Pby of North River.

1st ch, Newburg..... 235 00
Poughkeepsie ch..... 42 00
Rondout ch..... 12 34

Pby of Westchester.

Greenbush ch..... 164 78
Sing Sing ch..... 160 00
South Salem ch..... 40 00

Port Chester ch.....	7 40
Potts Memorial ch.....	1 91

SYNOD OF PACIFIC

Pby of Los Angeles.

Westminster ch.....	2 79
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Pby of Oregon.

Eugene City ch.....	30 00
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Pby of Sacramento.

Placerville ch.....	6 75
	39 54

SYNOD OF PHILADELPHIA.

Pby of Chester.

Great Valley ch.....	10 00
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Pby of Lackawanna.

Honesdale ch, 577.25; sab sch, for Beirut Fe-	
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male Seminary, 50.....	627 25
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1st ch, Wilkesbarre.....	162 62
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Montrose sab sch, Mrs. Miller's class, for Bei-	
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rut Seminary.....	10 00
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Franklin ch.....	5 55
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Pby of Lehigh.

Allentown ch.....	120 00
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Shenandoah sab sch.....	2 00
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Pby of Philadelphia.

North ch sab sch, to sup. boy at Gaboon and	
Corisco.....	40 00

Pby of Philadelphia North.

Chestnut Hill ch.....	155 00
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Pby of Westminster.

York ch.....	444 96
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Union ch.....	6 83
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SYNOD OF PITTSBURG.

Pby of Pittsburg.

Shady Side ch.....	93 47
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Lebanon ch.....	69 00
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Pby of Redstone.

Mt. Washington ch.....	3 25
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Pby of Washington.

Burgettstown sab sch, to sup. R. Patterson,	
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India.....	50 00
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Mill Creek ch.....	10 00
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SYNOD OF TENNESSEE.

Pby of Holston.

Jonesboro ch, 13.32; Infant class, for Mars	
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Yosip, 2.60.....	15 92
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Salem ch.....	2 50
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Mt. Lebanon ch, E. Kuhyer.....	2 25
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Timber Ridge ch.....	1 76
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Pby of Kingston.

Bethel ch, for Japan and India, 15; sab sch,	
5.60.....	20 60

Pby of Union.

Knoxville ch, Mrs. Aikin's Miss. Circle, for	
Mars Yosip.....	3 00

SYNOD OF TOLEDO.

Pby of Bellefontaine.

Bucyrus ch.....	7 56
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Pby of Huron.

Bloomville ch.....	10 00
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SYNOD OF WESTERN NEW YORK.

Pby of Buffalo.

Calvary ch, Buffalo, sab sch, to ed. boy and	
girl at Tunghchow.....	115 00

Westfield ch.....	55 50
Sherman ch.....	23 75

Pby of Genesee.

Warsaw ch.....	54 35
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Byron Centre ch.....	14 80
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Pby of Niagara.

Niagara Falls ch.....	50 00
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Millville ch.....	7 00
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1st ch, Wilson.....	5 00
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Pby of Rochester.

Central ch, Rochester.....	95 46
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Westminster ch, Rochester, Young People's	
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Miss. Society.....	20 00
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St. Peters ch, Two Ladies.....	15 00
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Lima ch.....	19 96
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SYNOD OF WISCONSIN.

Pby of Chippewa.

Galesville ch.....	2 60
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Pby of Milwaukee.

Pike Grove ch.....	6 13
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Ottawa ch.....	3 65
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Delafield ch.....	2 84
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Pby of Winnebago.

Stockbridge Indian ch.....	10 00
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Pby of Wisconsin River.

Platteville ch Ladies' Society.....	21 00
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Middletown ch.....	5 00
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51 24

Woman's For. Missionary Society, Phila....	\$3,610 73
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Troy Branch W. F. M. Society.....	201 96
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\$3,812 69

Total Receipts from Churches in Septem-	
ber, 1875.....	\$11,852 03

LEGACIES.

Int. on Legacy of S. Benjamin, per Trustees	
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of Presb'n House.....	\$685 13
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Legacy of J. Huston, dec'd, Logan Co., Ohio	515 00
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W. Parsel, dec'd, Essex Co., N. J.	321 00
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\$1,521 13

MISCELLANEOUS.

Mrs. F. C. Scott, 2; Mrs. J. Shaw, 5; E. S. Shaw, 10; Cash, 3.60; Willie Brocksmith, Cedar Rapids, 4.25; Cash, 7.50; A Young Brother in the Ministry, 5; L. Conklin, for Chapel in City of Mexico, 10; Lavinia J. Platt, Malcomb, Ill., 12; Rev. T. Willis-ton, Ashland, N. Y., 3; Rev. H. M. Field, D.D., 100; W. Hays, Mason City, Ill., 1.40; Tythes, 2; O. W. Wright, Auburn, N. Y., 5; A. V. S. T., 30; A Friend, 3; Thos. Annie, McCook, Dakota Territory, 20; Japan, 10; Jews, 20; Children of Mrs. Henry, Versailles, Ky., 10; A Traveler doing without a sleeping-car one night, 1.50; Thank-offering, 4.40; Milton Scott, Adams Mills, for Japan, 25; Ref. ch, South Ryegate, Vt., 9.15; Fanny T. Goodrich, money earned by her pen, 2; X. W., 22; Subscriber, per Presbyterian, 30; Rev. A. A. Morrison, Salina, Kansas, 2; A Friend, Massillon, Ohio, 1; S. Crossett, 5.....

\$355 80

Total Receipts in September, 1875.....	\$13,728 96
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" am't from May 1, 1875.....	\$80,110 99
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Also, from the Publishers, five Webster's Unabridged Dictionaries, for the Beirut Theological Seminary, Syria.

WM. RANKIN, TREAS.,

23 Centre Street, N. Y.

Correspondence.

LETTERS relating to the Missions or other operations of the Board may be addressed to the Rev. JOHN C. LOWRIE, Rev. DAVID IRVING, or Rev. F. F. ELLINWOOD, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, to be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

The Foreign Missionary.

MONTHLY PUBLICATION.

Terms of the PAMPHLET Edition, \$1 a year; 10 copies for \$7. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of our churches; also to Life Directors and Life Members when requested, postage to be paid by them.

The Young Missionary

Is specially designed for youth. Ten copies, when sent to one address for one year, one dollar, and in the same proportion for larger numbers. It is sent free, one copy to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is, "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

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